PRINCIPLES

OF

Holy Christian Religion:

OR

The *Catechism* of the Church of England paraphrased.

For the use of *Barmarch-H*

Let us hold fast the profession of our faith without wavering, Heb. 10.

LONDON:

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The Preface,

Touching the neceſſity *of* Catechizing: *the* authority, uſefulneſs, *and* general Heads *of our* Church Catechiſm.

AS all *tender conſcienc't men* do ſadly lament the manifold *Sects* and *diviſions*, and various opinions in *Religion* amongſt us: ſo all *wiſe* and *prudent* perſons do withal conſider and obſerve the *cauſes* thereof: that ſuch diſorders and confuſions may be remedied and prevented.

And the greateſt cauſe of ſo much Jam. 3. 6.

giddineſs in the mindes of men, why ſo many *waver like a wave of the ſea, driven to and fro with every winde of Doctrine*, and toſſed, is for want of a good bottome, or ſure foundation to ſtand upon; which conſiſts in being well *Catechized*, or throughly inſtructed in the principles of the holy and true Religion. Jam. 1. 6.

There is no want of *Preaching* or *Hearing Sermons*, nor can this be the ſource and original of ſo much inconſtancy in Religion, (it may be the cauſe of *ignorance*, but not of *error*) ſince we ſee by experience, that the moſt *fickle* and *giddy people*, are commonly the moſt eager *hearers* of many Sermons, and ſeveral Preachers: and what's the reaſon? but that ſuch Sermons as men ordinarily hear, being not firſt well *Catechized*, render their mindes like a *ſhip* without *ballaſt*, which cannot

not keep a ſteady courſe, but toſſes, rolls, and tumbles, and is by every guſt of winde overthrown.

For *Preaching* without *Catechizing* firſt, is as if a man ſhould go about to build a *houſe* without a *foundation*, which can prove no other, but ſome *Caſtle in the air*; or as if we ſhould think to be *perfect men*, and never paſſe through the ſtate of *infancy* and *youth*: or as if *ſucking Infants* in ſtead of *milk* ſhould feed upon *ſtrong fleſh*, and this too often *raw*, and *indigeſted* alſo. 1 Cor. 3. 2. Heb. 5. 12, 13.

Hence it comes to paſſe, that there are ſo many 1. Upon whom that Propheſie of *Iſaiah* is fulfilled, *By hearing ye ſhall hear and not underſtand, and by ſeeing ye ſhall ſee and not perceive*: and that of S. *Paul* alſo, *Ever learning, and never able to come to the knowledge of the Truth.* Mat. 13. 14. 2 Tim. 3. 7.

Hence 2. ſo many become *wiſe in* Prov. 16. 12.

Prov. 16. 12. *in their own conceits*, who really are but *fools* in the *knowledg* of saving truth, Rom. 1. 21, 22. *who wax vain in their imaginations, & their fooliſh hearts are darkned*, through the glimmerings of conceited knowledge: who will take upon them to talk of this, and that point in Religion, argue againſt ſuch, and ſuch doctrines & practiſes of the Church, and yet *underſtand nothing of what they ſay, or whereof they affirm.*

Hence 3. it is, That the holy Word of God, which is in it ſelf rightly uuderſtood the *pure fountain* of *truth*, is made by many *uncatechized*, unprincipled men now a daies, the *very ſink* of *errors*, being miſinterpreted and miſapplyed to the maintenance of falſe opinions, and even *doctrines of Devils.*

Whereas undoubtedly, were there a ſure foundation laid in the true, and thorough underſtanding of-

of the *principles of Christianity*, there could not be possibly either so much *ignorance* and blindness besotting the mindes of men, so much *giddiness* and wavering in Religion, or so much *abuse* and *wresting* of holy Scriptures to the ruine of souls: for holding fast the *foundation*, the minde of man, *like a house built upon a rock*, stands firm against the shock of every temptation, and is *not tossed to and fro with every winde of doctrine by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.* Mat. 7. 24. Eph. 4. 14.

For the practise therefore of this duty of *Catechizing*, we have many both *commands* and *examples* in holy Scriptures: see amongst many others, Gen. 18. 19. Deut. 6. 6, 7. Psal. 34. 11. & Psal. 78. from the 1. to the 8. vers. Prov. 22. 6. 2 Tim. 3. 14, 15.

Sect. 2. The great *necessity* and *usefulness* of being well *Catechized*, being thus apparent, and by all wise and knowing men considered, hath occasioned the penning and printing of several *Catechisms*: many of which, though they may be good in themselves, and usefull in their kinde, yet none of them are to be ranked with, or to be esteemed of equall authority and usefulness with our *Church Catechism*: because,

1. 'Tis not of *private* but *publick* authority, and consequently to be preferred before all others, as much as the *Lawes* and *Statutes* of a *national Council*, before the conceptions and dictates of *private persons*.

Ephes. 4. 13. 2. For the maintenance of *unity in the Faith*, 'tis necessary that there should be one common

2 Tim. 1. 13. *form of found words*, which all should *hold fast*, and stick close unto;

unto; that as we are all members of *one Church*, (or should be so at leastwise) so we should all stand upon *one ground*, be built upon *one foundation*, and steer our course towards the land of Promise in *one* and the same *bottome*.

3. There is no other Catechism can be more exact and compleat, more beneficial and useful, then this of our *Church*, which will appear by considering the order, and *general heads* thereof.

Sect. 3.

And first to prevent the general objection, which is made both against this and all other *Catechisms*; 'tis confessed, That the holy Word of God, or the inspired writings of the Prophets, and Apostles, are the ground and foundation all holy and true Religion is built upon: Ephes. 2. 20. *We are built upon the foun-*

foundation of the Prophets and Apoſtles, &c.

But becauſe the holy Scriptures are both *ſpacious* and *difficult*, containing many things, ſome more, ſome leſs neceſſary to ſalvation, and theſe both intermixedly and diverſly delivered, here and there reſperſed in ſeveral books and chapters, and expreſſed both by way of *command* and *counſel*, of *exhortation* and *admonition*, of *promiſe* and *threatning*, of *hiſtory* and *example*, under many *Metaphors*, *Types*, and *Allegories*, which render them both hard to be underſtood aright, and as hard to be rightly diſtinguiſhed, and reduc't to their ſeveral heads, for the more clear underſtanding, and firm memory thereof; therefore it ſeemed good to the wiſdome of the *ancient Fathers* of the Church, to reduce the pith, ſum, and marrow of all ſaving Doctrine contained

tained in the Scriptures under so many several waies of expression, to four several heads, *viz.* 1. *The Apostles Creed.* 2. *The* 10. *Commandements.* 3. *The Lords Prayer.* 4. *The Doctrine of the Sacraments.* To one of which 4. general heads, all that the whole book of God contains, absolutely necessary to salvation, is reducible: For,

1. All that we are bound to *believe*, in general and in the gross, is sum'd up in twelve Articles by the Apostles, or Apostolical men, and is commonly known by the name of *The Apostles Creed*, and that's *the object of our faith*, and a little *breviary* or sum of the *Gospel.*

2. All that we are bound to *practise* and *obey*, is commanded in the 10. *Commandements*, and that's *the Rule of our Life*, and the *Epitome* of the *Law.*

And these are the two parts of holy

holy Religion, *Faith* and *Obedience*; *Faith*, which the *Gospel* requires; and *Obedience*, which the *Law* exacts: which *Obedience* is also called *Charity*, or *Love*; *For Love is the fulfilling of the Law*: therefore S. *Paul* reduceth all Religion to *Faith* and *Love*, Gal. 5. 6. 2 Tim. 1. 13.

Rom. 13. 10.

But because we can neither *believe* nor *do* any thing as we ought, without the Divine Grace assisting us thereunto; therefore God hath ordained and commanded unto us, the use of *Prayer*, and of the *Sacraments*, as the means and conveyances of his Graces into our souls, to enable us both to *believe* in him, and also to *love* and *obey* him in a manner holy and acceptable unto him.

Phil. 2. 13.

3. Therefore the next general head of Catechism, is *the Lords Prayer*, as the sum, pattern, and perfection of all Prayer and Devotion.

4. And

4. And the fourth and laſt head, is the Doctrine and uſe of the *Sacraments*: the ground and reaſon whereof is briefly this: All thoſe things which concern the good of our *ſouls*, are according to the nature of the ſoul, *ſpiritual*, *divine*, and *inviſible*, and ſo are not eaſily conceived by our frail underſtandings, which apprehend not, but by organs of ſenſe; therefore God hath been pleaſed mercifully to ordain certain outward *viſible elements*, to ſignifie and ſeal his inward *inviſible graces* unto our ſouls, and to be pledges to aſſure us thereof: and theſe are *Baptiſm*, and *the Lords Supper*.

And upon theſe four generall heads, all the ſeverall queſtions in the Catechiſm beſides, do depend; either 1. By way of introduction, to put us in minde of our obligation hereunto by *ſolemn vow* and *promiſe*, when we were

were *Baptized*: Or 2. for the connecting and joyning of these generals together by a fit method for memories sake: Or 3. for the more clear and full understanding of each of them; as will further appear in the several Questions and Answers ensuing.

Open mine eyes O Lord, and enlighten my minde, that I may both see and rightly understand the wondrous things of thy Law, and carefully frame my heart, and all the actions of my life thereafter through Jesus Christ our Lord, Amen.

THE

THE PRINCIPLES OF Holy Christian Religion: OR The *Catechism* of the Church of *England* paraphrased.

The Introduction.

1. *Question.*

BEcause your *Name* is the badge and cognizance of that holy Christian Religion you profess, therefore 'tis first demanded of you

What is your name?

Answer.

N. N. or M.

2. *Question.*

And since together with your *Name*

Name you received Christianity, I therefore secondly ask,

Who gave you this name?

Answer.

* Such as scruple at the name, and use of *Godfathers*, may remember, 1. That it is the universal practise of the Church, against which no modest man will presume to argue: since *Church Customes* are of sufficient authority with S. *Paul* 2 Cor. 11. 6. That 2. it is not without *example* in holy Scripture, Isa. 8. 2, 3. Luk. 1. from vers. 57. to 64. 3. That *Infants* cannot come themselves to *Baptism*, nor therein answer for themselves. 4. That their *parents* may die before they come to years, or else may be seduc'd into *Heresie*, or *Schism*. 5. That hereby a *spiritual kindred* amongst Christian neighbours is contracted, and *Charity*, which is the *life of Christianity*, is maintained and increased: And for the name of *Godfathers*, 'tis more proper then that of *Witnesses* or *Sureties*, if we consider either 1. Their office, which is both to offer up unto *God* the party baptized, and devote him to his service, and also to profess Repentance, Faith, and Obedience unto *God* in their names. Or, 2. The benefit they receive by Baptism, which is to be made *the children of God*, in which respect chiefly their sureties are called *Godfathers*.

* By Godfathers and Godmothers in my Baptism, wherein I was made a *Christian*, and therefore it is called my *Christian name*.

3. *Question.*

What happiness or benefit is it unto you to be baptiz'd and become Christian?

Answer.

Answ.

I am thereby made 1. A member of Christ, 2. A childe of God, 3. An heir of the Kingdome of heaven, or more fully thus:

Whereas I was *born in sin*, and am by nature the *childe of wrath*, and heir of *Death*, and *Hell*; by being *born again* of *water*, and of the *Holy Ghost* in Baptism; I am not only 1. ingrafted into *Christ's* Mystical body, the *Church*; but am also 2. reconciled unto *God* through *Christ*, and made his childe by *Adoption*, and *Grace*; and not only a *childe*, but also 3. an *Heir*, even an *Heir of God*, and *joynt-heir* with *Christ* of the Kingdome of heaven.

Psal. 51. 5. Ephes. 2. 3. Rom. 5. 12. Joh. 3. 5. 1 Cor. 12. 3. Rom. 8. 7. Gal. 4. 7. Act. 22. 16.

4. *Quest.*

Are these great Blessings conferr'd upon you through Baptism, absolutely, or upon condition only?

Answ.

Upon condition, that I do observe and keep that promise and vow which was made in my name, being baptized.

Mark 16. 16. Act. 2. 37. & 2. 38.

5. *Quest.*

What did your Godfathers and

Godmothers then promise and vow for you?

Answ.

They bid promise and bind these things in my name: 1 That I should
Luk. 1. 74. 75. forsake the Devil and all his works, the pomps, and vanities of this wicked world, and all the sinfull lusts of the flesh. 2 That I should believe all the Articles of the Christian faith. 3 That I should keep Gods holy will and commandements, and walk in the same all the days of my life.

6. *Quest.*

Dost not thou think that thou art bound both to believe, and do what they have promised for thee?

Answ.

Yes verily I do believe it to be my bounden duty: and by Gods help I will perform the same: And I heartily
Ro. 3. 19. thank our heavenly Father, who through Baptism hath called me to this state of salvation through Jesus Christ our Saviour. And I pray God to give me his grace, that I may continue in the same to my lives end: carefully observing this vow of my Baptism, which is the general duty of every Christian.

7. *Quest.*

7. *Quest.*

What is the meaning of the first part of your Christian duty, or vow in Baptism?

Answ.

By promising to *forsake the Devil and all &c.* I do oblige my self to resist, and manfully to *fight* under the *banner of Christ* against all temptations, whether arising from the *Devil*, the *world*, or the *flesh*, and not suffer my self to be *vanquished* by them, and be *led captive* to the service of sin. Eph. 6. 10, &c. 1 Tim. 1. 18, 19. & 6. 12. Joh. 8. 34.

And this is that which is also call'd *Repentance from dead works*, Heb. 6. 1. where 'tis remembred as the first of the *principles* of the *Doctrines of Christ*, because I must forsake the service of sin, and all temptations leading thereunto, before I can truly serve God, or receive any benefit by the means of Grace. Act. 26. 18. Eph. 4. 22, &c. 1 Pet. 2. 1, &c. Heb. 12. 1, 2.

O God which art the author of peace, and lover of concord, in knowledge of whom standeth

our eternal life, whose service is perfect freedome; defend me thy humble servant in all assaults of my ghostly enemies, the world, the flesh and the Devil: that I surely trusting in thy defence, may not fear the power of any such adversaries, through the might of Jesus Christ our Lord.

CHAP.

Chap. I.

Of the Creed.

Quest.

WHat is the second part of that promise you made when you were baptiz'd?

Answ.

To believe all the Articles of the Christian faith: that is, all those chief heads of Doctrine which Christ commanded and taught, as also what himself did for our example, and suffered for our salvation. Act. 1. 1.

Quest.

What is the sum of them?

Answ.

The Apostles Creed.

Quest.

What mean you by a *Creed*?

Answ.

A *Creed* is as much as *Belief*: And it is a brief Summary of all the chief heads of Religion which we are bound to believe as necessary to everlasting salvation.

Quest.

Why do you call it the *Apostles Creed?*

Answ.

Because 1. it contains the sum of that Doctrine which the *Apostles* preached. 2. It was compiled either by the *Apostles* themselves, or *Apostolical* men: and it consists also of 12. Articles according the number of the 12. Apostles.

Quest.

Rehearse the Articles of your Belief distinctly.

Answ.

1. I believe in God the Father Almighty, maker of heaven and earth:

2. And in Jesus Christ his onely Son our Lord,

3. which was conceived by the holy Ghost, born of the Virgin Mary,

4. Suffered under Pontius Pilate, was crucified, dead and buried,

5. He descended into hell, the third day he rose again from the dead,

6. He ascended into heaven, and sitteth on the right hand of God the Father Almighty:

7. From thence he shall come to judge the quick and the dead.
8. I believe in the holy Ghost,
9. The holy Catholick Church, the Communion of Saints,
10. The forgiveness of sins,
11. The Resurrection of the body,
12. And the life everlasting, Amen.

Quest.

What do you chiefly learn to believe in these Articles?

Answ.

Hence I learn to believe in that only true God, who being one in *essence*, is three in *subsistence*: Deut. 6. 4. Mat. 12. 29. 1 Joh. 5. 7.

1. God the Father, who hath made me and all the world: Mal. 2. 10. 1 Cor. 8. 6.

2. God the Son, who hath redeemed me and all mankinde: 1 Tim. 2. 5. Rev. 5. 9.

3. God the holy Ghost, who hath sanctified me and all the elect people of God: which divides this *Creed* into *three general parts*, according to the number of these *three Persons* of the *Godhead*. Ephes. 4. 30. Rom. 15. 16.

Quest.

What does the *first* general part of of your Creed concern?

Answ.

Artic. 1. Gen. 1. 1. Col. 1. 16. Heb. 11. 3. Pſal. 36. 5, 6. Mat. 6. 26 & 10. 29, 30.

God the Father, who by his *Almightineſs* of nothing hath *made* all things, both the *Heavens* and the *Earth*, and all that is contained therein: and by the ſame his power does ſtill *ſuſtain* and *govern* all things: which is the ſum, and meaning of the firſt Article.

Queſt.

What uſe are you to make of this?

Anſw.

Mal. 1. 6. Dan. 5. 23. Rev. 4. 11. & 5. 12, 13. Deut. 32. 18. Act. 17. 24, 25, 26, 27, 28. Deut. 10. 12, 13, 14.

That I am therefore bound to ſerve, and worſhip him, and obey his Lawes; as being the great *Lord* and *Father of all*, from whom I have received all that I *am*, and all that I have in the world.

Queſt.

What do's the *ſecond* general part of your Creed concern?

Anſw.

Gal. 3. 13. Luk. 1. 68, 69, 74.

God the Son, and the *Redemption* of mankinde by him from ſin and death.

Queſt.

By what means and titles is he known?

Anſw.

Answ.

He is first called *Jesus* which signifies *Salvation*: 2. *Christ*, which signifies *Anointed*, and denotes his threefold office of *King*, *Priest*, and *Prophet*: 3. *The only Son of God*, *viz.* by eternal generation: 4. *Our Lord*, in that he hath *bought* and *redeemed* us, and hath the sole *power* over us. *Artic.* 2. Mat. 1. 21. Act 10. 38. Rev. 1. 5. Heb. 6. 20. & 12. 24. Act. 3. 22, 23. Luk. 1. 32. Joh. 8. 56, 57, 58. 1 Cor. 6. 20.

Quest.

What do you beleeve that he *did* and *suffered* to redeem you? Act. 2. 3. Mat. 28. 18. 1 Cor. 8. 6.

Answ.

I do believe that he came down from heaven, and was by the power of the *Holy Ghost* after a wonderful manner *conceived* and made *man*, in the sanctified Womb of the blessed *Virgin Mary*; That he was *born* of her; that he *lived* a most holy life, and by his *doctrine* and *example* guided and directed us in the way to heaven. *Artic.* 3. Joh. 16. 28. Luk. 1. 35. 31. Gal. 4. 4. Luk. 2. 7. Joh. 8. 46. Tit. 2. 11, 12.

That he *suffered* for our sins many grievous and bitter things *under Pontius Pilate*, the Governor of *Judea*; that he was by his command *crucified*, or the several parts of his body were stretched out upon the crosse *Artic.* 4. 1 Pet. 2. 21. & 3. 18. & 4. 1. Mat. 27. 26.

as

as upon a rack, and nailed thereunto, to his unspeakable torment, untill through the violence of his pangs he gave up the ghost, and being *dead*, was also *buried*, to manifest the reality, and truth of his death.

Mat. 27. 50, 60. Phil. 2. 8. 1 Cor. 15. 3, 4.

Artic. 5. Ephes. 4. 10. Col. 2. 15. Heb. 2. 14. Rev. 1. 18. & 20. 14. Psal. 16. 16. Act. 10. 40. & 5. 30. Rom. 14. 9. Col. 1. 18.

That *he descended into hell*, vanquishing both the first and second death, and him who had the power of death, that is the Devil, and all the spirits, and powers of darkness. That *he rose again the third day*, thereby declaring his victory over death, and over all our ghostly enemies.

Artic. 6. Luk. 24. 51. Act. 1. 9. Eph. 4. 8. &c. Heb. 6. 20. Mark 16. 19. Col 3. 1. Phil. 2. 9, &c. Rom. 8. 34. & 7 27.

That having accomplished the great work of our Redemption, he again *ascended into heaven*, from whence he came down: That *he sitteth at the right hand of God*: reigneth as *King* over all, and intercedes for all them that call upon God in his name

Artic. 7. Mat. 25. 31, &c. 1 Thess. 4. 16. 17. 2 Tim. 4. 1. Rev. 1. 7. Psal. 62. 12. Mat. 16. 27. Rom. 2. 6. Rev. 22. 12.

And that *he shall come again at the last day to judge the quick and the dead*, and render to all men according to their works.

Quest.

What use are you to make of this second part of your Creed?

Answ.

That I therefore put my trust only in the *mercies* of God through the *merits of Christ*, for whatever concerns the good either of body or soul. That I repent me truly of all my *sins*, which were the cause of my *Saviours sufferings*. That I obey his *Doctrine*, and follow his *example*, as the way to *heaven*. That I *seek* those things which *are above*, where *Christ sitteth* on the right hand of *God*: and by *perseverance* in all *good works*, wait for the coming of my Lord to Judgement.

Ps. 9. 11 & 34. 8. & 44. 6. Rom. 8. 32. Act. 27 38. & 3. 19. 27. 30. Mat. 9. 13. Tit. 2. 14. 1 Cor. 15. 3. Mat. 11. 29. Joh. 15. 10. 1 Pet. 2. 21. Col. 3. 1. Luk 21. 34. &c. Tit. 2. 11, 12, 13. Mat. 24. 42 &c.

Quest.

What does the *third* general part of your Creed concern?

Answ.

God the Holy Ghost, and his *sanctification* of me, and of all Gods people, by his Gifts and Graces, to the sacred service of God, and of our Saviour *Jesus Christ*.

Artic. 8. Rom. 15. 16. 2 Thess. 2. 13. 1 Cor. 12. 4, 7. &c. Gal. 5. 22. &c.

Quest.

Quest.

In whom is this work of *sanctification* wrought?

Answ.

Artic. 9. In all the faithful and elect people
1 Tim. 3.15. of God, cal'd *the Holy Catholique*
Heb. 2. 12. *Church*: *Holy*, because sanctified by
Ephes. 5. 27. the Holy Ghost; and *Catholique*, that
Psal. 2. 8. is, universal, diffused and spread over
Mat. 28. *ult.* the face of the whole earth.

Quest.

How is this Sanctification wrought by the Holy Ghost upon the *Church*, or people of Christ?

Answ.

It is begun in this life by *the communion of Saints*, and *remission of sins*: and it shall be perfected hereafter at the *Resurrection of the Body*, in *life everlasting*.

Quest.

What do you mean by the *communion of Saints*?

Answ.

Joh. 17. 21. Ephes. 4. 13. & 6. 18. Phil. 1. 27. & 2. 4. Rom. 16. 16, 17 1 Joh. 1. 3. 1 Pet. 1. 22. I do profess to believe, that all true members of Christs *holy Catholick Church*, by the secret impressions of the *Holy Ghost*, have both *union* and *communion* with *Christ*, who is our *head*,

head, by *faith*, and also one with another the *members* of *Christ*, by *charity*.

Quest.

What do you mean by *Remission of sins?*

Answ.

I do believe that there is both for me and for all other good Christians, pardon and forgiveness of all our sins to be obtained by the *mercies* of *God*, through the *merits* of *Christ* our Saviour: we sincerely performing the conditions of a lively *faith*, and true *Repentance* thereunto required. *Artic.* 10. Act. 2. 38, & 13. 38. Joh. 20. 23. Mark 16. 16. Joh. 3. 16, 2 Cor. 5. 21. 1 Joh. 1. 7, &c.

Quest.

What do you mean by *the Resurrection of the body?*

Answ.

I do believe that this *body* of mine, and the *bodies* of all men, though they be dissolved by death into dust and ashes, yet shall be again *raised* out of the dust of death, and rejoyned to our immortal *souls*, that so we may receive according to our deeds done in the *body*, whether they be *good*, or whether they be *evil*. *Artic.* 11. 1 Cor. 15. 29, &c. Joh. 5. 29. & 6. 39. & 11. 24, 25. Mat. 25. 16, &c.

Quest.

Quest.

What do you mean by *life everlasting?*

Answ.

Artic. 12. I do believe that when we shall be raised up at the last day, we
1 Thess. 4. 17. shall never *die* any more, but *live*
Rev. 21. 4. for ever, either in *endless joyes*, if
Joh. 5. 29. we have done *well*, or in *endless torments*, if our deeds have been *evill*.

Quest.

What use are you to make of this part of your Creed?

Answ.

Ephes. 4. 3. That I do not *grieve Gods holy*
1 Thess. 5. 19. *Spirit* by my sins, nor hinder his
Heb. 10. 24, 25 work of *Sanctification* upon my
Gal. 5. 6. soul, by resisting his *good motions*,
1 Cor. 13. 13. and incitements to holinesse
1 Joh. 3. 23. & of life. That I continue a faith-
1. 7. & 2. 1, 2. full, and true *Member* of Christs
Col. 3. 3. & 1. Mystical Body, the *Church*, both by a true and lively *faith* in *Christ*, and an universall unfeigned *charity* towards all *Christians*. That I trust not in my own *righteousnesse*, but relie on the *merits* of *Christ* only

for

for the pardon of my ſins, truly *repenting* of all my miſdoings, and for ever abjuring and forſaking the ſame: Denying *ungodlineſſe*, and *worldly luſts*, and *living ſoberly, righteouſly and godly in this preſent world*, as looking for the *Reſurrection* of the dead, and the *life* of the world to come. Tit. 2. 11, &c. Phil. 3. 20.

Queſt.

Why doe you conclude with *Amen*?

Anſw.

I do hereby acknowledge, and ratifie with my ſtedfaſt belief the undoubted *Truth*, and *certainty* of this *Creed* in general, and of every *Article* thereof in particular, ſecretly wiſhing, and humbly praying, that through the ſtedfaſtneſſe of this *faith* I may evermore be defended from all adverſity, and be preſerved in the way of eternal ſalvation, even from God the *Father*, through God the *Son*, and by God the *Holy Ghoſt*; *to whom be glory for ever, Amen.*

I Believe, Lord help my unbelief: and evermore preserve thy servant in the unity of the true faith: Grant me with the heart to believe unto righteousness of life, that I may in the end obtain the end of my faith, which is the salvation of my soul, through Jesus Christ our Lord. Amen.

CHAP.

Chap. II.

Of the Commandements.

Quest.

WHat is the *third* part of your vow in *Baptism*?

Answ.

To keep Gods holy will and Commandements, and to walk in the same all the daies of my life: and it is but just, and reasonable that I should do what God hath *commanded* me in this life; if I will obtain what he hath *promised* me in the life to come: *If thou wilt enter into life, keep the Commandements.*

Luk. 1, 74. Levit. 18. 5. Ezek. 20. 11. Mat. 19. 17. Luk. 10. 25, 26. Rev. 22. 14.

Quest.

What are these *Commandements* God hath *enjoyned*, and you have *promised* to observe and keep?

Answ.

The same which God spake in the 20. chapter of Exodus, saying, I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage: which is the Pre-

face, shewing *Gods right* to *command*, and *our obligation* to *obey*.

Lev. 18. 5. Ps. 105. —95. Isa. 42. 8. Deut. 27, 9, 10. & 30. 19. Joh. 14. 15. 1 Joh. 2. 4, 5.

Quest.

Are the *Commandements* of God under the Gospel, *the same* they were under the Law?

Answ.

They are the same for *substance*, for God is the same God for ever, and changeth not: they differ only in *ceremonies*, and the *manner* of dispensation.

Mar. 5, 17, 18, 19. Mal. 3. 6. Jam. 1. 17. Luk. 16. 17. Jam. 2. 8.

Quest.

In what *particular* respects do they differ?

Answ.

Under the *Law* the commands of God were more clog'd with *ceremonies*, more *dark* and *obscure*, and not so fully understood, as to the spirituall sense and meaning of them. But as *Christ* under the *Gospel* hath delivered them,

Col. 2. 16, 17. Exod. 34. 33. 2 Cor. 3. 13, 14, 15, 16.

1. They are freed from the burden of manifold *ceremonial rites*, which were *figurative* and *typical*.

Mat. 11. 19. & 23. 4. Act. 15. 10. Gal. 4. 3, 4, 5. Heb. 9, 10.

2. They are more *clear*, perspicuous and intelligible, and this not so much in the *letter*, as in the *spirit* and life

Mat. 5. 21, 22, 27, 28. Joh. 6. 63.

life of the Law, as it reacheth to the very *heart*, and the thoughts and desires thereof. Rom. 7. 6. Heb. 4. 12.

3. The promises under the *Gospel* to those that shall be obedient to Gods commands, are *greater* and more full, or at least more *clear* then under the *Law*. 2 Cor. 1. 20. & 6. 18. & 7. 1. Heb. 11. 40. & 8 6. 1 Tim. 4. 8. Heb. 4. 8, 9.

4. More grace is communicated to us *Christians* under the *Gospel* for the observation of Gods commands, then was given to the *Jewes* under the *Law*. Ier. 31. 31. & Heb. 8. Ioel 2. 28. & Act. 2. Ioh. 1. 16, 17. Iam. 4. 6.

Quest.

How many Commandements are there?

Answ.

The words God himself delivered on Mount Sinai consist of ten *Commandements*: and the text saith *he added no more*: Because all that is through the whole Word of God enjoyned besides, may in some respects or other be reduced to one of these *ten words* of command. Deut. 5. 22. Mat. 22. 40. Rom. 13. 9, 10.

Quest.

What general rules are to be observed to understand the full meaning of each Commandement?

Answ.

Two most especially. 1. That where any duty is *commanded*, the contrary thereunto is *forbidden*: and where any sin is *forbidden*, the contrary duty is *commanded*. 2. That in all *duties commanded*, and *sins forbidden*, the *means* conducing thereunto are commanded, and forbidden also.

Quest.

What is the first of these ten Commandements?

Answ.

Thou shalt have none other Gods before me.

Quest.

What is herein commanded, and what forbidden you?

Answ.

Prov. 3. 6. 1 Chr. 28. 9. Deut. 6. 13, 14. & 10. 12, 20. Mat. 4. 10. Deut. 6. 4, 5. Joh. 14, 15. Rom. 10. 14. Psal. 32. 6. & 50. 15, *ult.*

1. I am herein commanded to *acknowledge* the God of *Israel* for the *only true God*, and accordingly to *serve* and worship him as God, *viz.* To *believe* in him, to put my whole *trust* in him, to *fear* him, and to *love* him above all: and to express my inward *faith*, *hope*, and *love* towards him by the reverent performance of all *external acts* of divine worship commanded,

manded by him, and most especially by my daily *prayers* unto him, and *praises* of him.

2. I am *forbidden* to acknowledge any other *god* besides him, or to pay any such divine worship to any other, neither yet to prefer the love and service of any creature before the love and service of my *Creator*, who is God blessed for ever. Exod. 23. 13. Deut. 6. 14. Isa. 42. 8. & 48. 11. Mat. 6. 24. Rom. 1. 25. Rev. 22. 9.

Quest.

What is the second Commandement?

Answ.

Thou shalt not make to thy self any graven Image, nor the likeness of any thing that is in the heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them nor worship them: For I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and shew mercy unto thousands of them that love me, and keep my Commandements.

Queſt.

What is herein commanded, and what forbidden you?

Anſw.

Exod. 34. 11. Deut. 4. 2. & 12. 32. Mat. 28 20. Joh. 4. 24. Pſal. 95. 6. & 132. 7. Rom. 12. 1. 1 Cor. 6. 20.

1. I am herein commanded to worſhip this only true God after an *holy* and *true manner*, that is, after ſuch a manner as himſelf hath preſcribed in his *holy Word*: And that I do it not only *internally* in ſpirit, and in truth, but alſo *externally*, with all lowly, humble and reverent proſtration of body before him.

Lev. 19. 4. & 26. 1. 1 Cor. 10. 14. Ezek. 14. 4, 6. 2 Cor. 10. 5. Rom 2. 22.

2. I am forbidden to worſhip the *true God* after a *falſe manner*; not to worſhip him by an *Idol*, nor by an *Image*, neither yet according to the fond *imaginations* of my own heart: And that as I muſt avoid *Idolatry*, and all falſe worſhip on the one hand, ſo I muſt alſo take heed of *ſacrilege*, which is to rob God of the maintenance of his true worſhip on the other ſide.

Deut. 4 24. & 5 9. & 6. 15. 2 Cor. 11. 2. Deut. 23. 2. Rev. 2. 6.

And the reaſon of this Law is given; becauſe God is ſo *jealous* of his *worſhip* and *glory*, leſt we ſhould give it to any other, or to our ſelves, that he will ſeverely puniſh all ſuch as deprave

prave his worship, even to the *third* and *fourth generation*, accounting of them as his *enemies*; but he will mercifully reward them that obey, and serve him according to his will, as being his *friends* and promoters of his interest. Exod. 34. 7. Deut. 5. 10. Dan. 9. 4. Joh. 15. 14, 15.

Quest.

What is the third Commandement?

Answ.

Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

Quest.

What is herein commanded, and forbidden you?

Answ.

1. I am herein commanded to propose to my self the *honour* of Gods holy *Name* in all my actions both *divine* and *moral*: And to have a separate, and distinct respect for all such such *things* and *persons*, as have the *name of God* called upon them, and more immediately relate to his service. 1 Cor. 10. 31. Psal. 93. 5. Ezek. 22. 8. Psal. 105. 3. Luk. 10. 16. Ezek. 44. 23.

Lev. 18. 21. & 19. 12. & 21. 6. & 22. 2, 15, 32. Mat. 23. 16, 20, 22. Hoſ. 10. 4. Lev. 24. 14. Jam. 3. 9. Prov. 30. 9. 2 Tim. 2. 19. 2 Sam. 12. 14. Rom. 2, 24. Pſal. 5. 7. Heb. 12 28. Prov. 13. 13. Iſa. 62. 2. 1 Cor. 11. 22, &c.

2. I am herein forbidden all raſh, unadviſed, wilful profanations of Gods ever bleſſed Name, by *oathes*, *perjuries*, *execrations*, *curſings* of the creatures, of my neighbors, or of my ſelf; not to uſe the name of God ſlightly, idly, fooliſhly, and vainly, much leſs to cover any deceits, falſhoods, or what is in any reſpect unlawful, or ſinful: not unadviſedly or irreverently to entermeddle, with Gods holy *Word*, *Sacraments* or any parts of his holy worſhip: neither yet to ſlight, undervalue, or deſpiſe either *things*, or *perſons*, wherein, and whereby God is *honoured*, and whereupon his holy *Name* is called.

Zach. 5. 3, 4. Deu. 28. 58, 59 Heb. 12, 28, 29.

And the reaſon is given, becauſe God will never excuſe ſuch irreligious profanations of his Majeſty, but will aſſuredly puniſh all offenders in this kinde.

7. Queſt.

What is the fourth Commandement?

Anſw.

Remember that thou keep holy the Sabbath day: ſix daies ſhalt thou labour and do all that thou haſt to do; but

but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattell and the stranger that is within thy gates; for in six daies the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

Quest.

What is herein commanded, and what forbidden?

Answ.

1. I am commanded in *general* to dedicate every day of my life a *spiritual Sabbath* unto God, that is, a rest from sin and vacancy to his service: And in *particular* that I devote every *seventh day*, or *one day* in *seven* to the publick and solemn worship of God, with the rest of his Church and people. Col. 2. 16, 17. 1 Pet. 2. 5. Heb. 4. 10. Exod. 31. 15. & 35. 2. Luk. 23. 56. Heb. 10. 25.

2. I am forbidden on this day, either my self to do, or suffer any I have command over to do any *servile work*, but what is of *necessity*, or *charity*, that so I may the better attend Exod. 31. 14. & 34. 21. Jer. 17 22, &c. Deut. 5 14. Mat. 12. 10, 11, 12, 13.

the

the ſervice of God both publick and private.

Gen. 2. 2, 3. Exod. 31. 17. Heb. 4. 4. And the reaſon is given, becauſe the Lord after ſix daies labour in the work of the *Creation*, reſted on the *ſeventh*: called therefore the *Sabbath*, which ſignifies *reſt*: the commemoration whereof we Chriſtians obſerve on the *firſt day* of the week, which is *Sunday*, becauſe our bleſſed Lord aroſe on that day from death to life, and perfected thereby the great work of our *Redemption*.

Mar. 28. 1. Ioh. 20. 19. Rev. 1. 10.

Queſt.

What is the fifth Commandement?

Anſw.

Honour thy father and thy mother, that thy daies may be long in the land which the Lord thy God giveth thee.

Queſt.

What is herein commanded, and what forbidden?

Anſw.

1. I am commanded in *general* to give *honour* to whom honour is due, and to have reſpect to all my *ſuperiors*, whether in *age*, *quality*, or *condition*: more

Rom. 13. 7. Lev. 19. 32.

more *particularly*, to reverence and obey my natural *Parents* in all their just and lawful domestick commands: to obey *Kings*, and all that are in *authority*, paying them *tribute*, *custome*, and *honour*: to obey also all *civil Masters*, and all my *spiritual Governour*, *Pastors*, and *Teachers*, according to their several respective interests and authority over me. Eccles. 10. 20. Prov. 11. 29. & 30. 17. Ephes. 6. 1. Col. 3. 20. Tit. 3. 1. Prov. 24. 21. Matt. 22. 17, &c 1 Pet. 2. 13, 14, 15, 16, 17, 18. Heb. 13. 17.

2. I am herein forbidden all *disrespectfulness* to my superiors; all *disobedience* to the commands, and contempt of the persons of my *Parents*, and of all *higher powers*: all *murmurings* and *repinings* against such as are in *authority* over me, whether *Civil* or *Ecclesiastical*. Eccles. 10. 20. Prov. 30. 17. Rom. 13. 2, 3. 1 Pet. 2. 18. Col. 3. 20, &c.

And this is *the first Commandement with promise*: For that all peace and security depends upon this; that every one do his duty in all his relations unto others. Ephes. 6 2. 1 Tim. 2. 2.

Quest.

What is the sixth Commandement?

Answ.

Thou shalt do no murther.

Quest.

Quest.

What is commanded, and forbidden herein?

Answ.

Mat. 22. 39. Ephes. 5. 29. Gen. 9. 5. Rom. 12. 18. Heb. 12. 14. Rom. 13. 9, 10. 1 Pet. 1. 22. 1 Joh. 3. 11. & 4. 7, 8. Mat. 5. 43, 44. Luk. 6. 32, &c.

1. I am herein commanded to use all means for the preservation both of my *own life*, and the lives of *others* also: And to this end to live *peaceably*, and *charitably*, and to love *all men*, even my very *enemies*.

Gen. 9. 6. Psal. 55. 23. Ephes. 9. 31. Col. 3. 8. Lev. 19. 17. Rom. 13. 13. 1 Thess. 5. 15. 1 Pet. 3 9. Mat. 5. 21, 22.

2. I am forbidden not only to avoid all manner of *murder* and *bloodshed*, whether directly or indirectly, but also all *anger*, *wrath*, *hatred*, *variance*, *strife*, *contention*, *revenge* and *reviling* of others, though we be provok'd thereunto.

Quest.

What is the seventh Commandement?

Answ.

Thou shalt not commit adultery.

Quest.

What is commanded, and what forbidden herein?

Answ.

Answ.

1. I am herein commanded to be *chaste*, *sober*, and *temperate*, that both my *soul* and *body* may be preserved the pure, spotless, and immaculate *members* of *Christ*, and *temples* of the *Holy Ghost*. 1 Cor. 6. 13, &c 1 Thess. 4. 3, 4, 5. & 5. 6, 8. 1 Pet. 1. 13. & 4. 7.

2. I am forbidden *adultery*, *fornication*, and all kinde of *corporal uncleanness*, which is not conjugal; together with all kinde of *unclean thoughts* and *desires*, *words* and *behaviour*, and all provocations thereunto, *viz.* all *riot* and *excess*, *surfetting*, *gluttony*, and *drunkenness*: all wanton and loose *company*, light *attire*, wandring *eyes*, and filthy *communication*. Deut. 5. 18. 1 Cor. 2. 10. 8. Gal. 5. 19. Ephes. 5. 3. Col. 3. 5. 2 Cor. 7. 1. Mat. 5. 27, 28. Gal. 5. 24. Rom. 13. 13. Luk. 21. 34. 1 Cor. 5. 9, 11. 1 Pet. 3. 2, 3. & 4. 3.

Job 31. 1. Isa. 3. 16, &c. 2 Pet. 2. 14. Col. 3. 8. Ephes. 5. 4.

Quest.

What is the eighth Commandement?

Answ.

Thou shalt not steal.

Quest.

What is commanded, and what forbidden you herein?

Answ.

Answ.

Isa. 56. 1. & 33. 15. Psal. 15. 2. Prov. 3. 3. & verf. 27, 28. Psal. 82. 3. Eccles 4. 1. & 34. 21, 22. Mat. 5. 42. Levit. 6. 4, 5. & 24. 21. Rom. 13. 7. Luk. 19. 8. Dan. 4. 27.

1. I am commanded to be *juſt* and *upright* in all my dealings, that ſo no man may by me be depriv'd of what righaly belongs unto him; and to my power I am commanded to be *charitable* alſo, that the poor be not depriv'd of their proper livelihood and ſubſiſtence, which is my *ſuperfluity*: And if in caſe of any wrong done by me, I am hereby enjoyned to make *reſtitution* to the party wronged by me; or if that cannot be done, to give it to the *poor*.

Lev. 25. 14, 17. Ezek. 22. 12. Lev. 19. 11, 13. 1 Theſſ. 4. 6. Luk. 6. 30. Rom 13. 8. Tob. 4. 7, 8, 9.

2. I am forbidden all *oppreſſion*, and *extortion*, *ſtealth*, *conſenage*, *circumvention*, denial of an *almes* to the poor; and in a word, all waies and means, whereby either publickly or privately, by *force*, or by *fraud*, I may acquire, or detain from any what either by the rule of *righteouſneſs* or *charity* belongs unto them.

Queſt.

What is the ninth Commandement?

Anſw.

Thou ſhalt not bear falſe witneſs againſt thy neighbour.

Queſt.

Quest.

What is herein commanded, and forbidden you?

Answ.

1. I am commanded in general to give *testimony* to the *truth* upon all occasions: and particularly to preserve and advance the *good-name*, and esteem of my *neighbour*: and to speak well of all men, as far as in *truth* and *modesty*, and without *flattery* I may. Psal. 15. 2. Luk. 9. 16. Ephes. 4. 25. Prov. 22. 1. Eccles. 7. 1. Rom. 13. 9, 10. Jam. 3. 9, 10. Col. 4. 6.

2. I am forbidden all *false* and *evil* speaking, *lying* and *slandering*, *railing* and *reviling*, rash *censuring* and *condemning* others; And to this end I am forbidden all *tale-bearing*, and much *medling* and *talking* of other mens lives, and manners, wherein by some respective duty I am not concerned. Lev. 19. 16. Tit. 3. 2. Jam. 4. 11. Rev. 22. 15. Prov. 10. 18. Psal. 110. 5. 1 Pet. 3. 9, 10. Mat. 7. 1, &c. Prov. 11. 13. & 18. 8

Eccles. 19. 6, 7, &c. & 21. 25, 26. & 20. 25. Jam. 1. 19.

Quest.

What is the tenth Commandement?

Answ.

Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his asse, nor any thing that is thy neighbours.

Qu.

Quest.

What is commanded, and what forbidden you herein?

Answ.

Phil. 4. 11. 1 Tim. 6. 6,8. Heb. 13. 5. Ephes. 4. 28. 2 Thes. 3. 8. &c. Prov. 10. 4. & 15. 4. & 21. 5.

1. I am commanded to be *content* with my present state and condition what ever it be, and in order hereunto to be *diligent*, and industrious in the duties of my calling, both for my own support, and the relief of others.

Rom. 7. 7. 1 Joh. 2. 16. Mat. 15. 19. Jam. 1. 15.

2. I am herein forbidden not only not to wrong my *neighbour* in body, *goods*, or *good name*, but not so much also as to *covet* or desire it: neither in relation to my profit, to covet my *neighbours house, oxe, asse*; neither in relation to my *pleasure*, to covet his *wife, maid*; neither yet in relation either to profit or pleasure, to covet *any thing that is his*.

Quest.

What doest thou chiefly learn by these Commandements?

Answ.

I learn two things to be chiefly and summarily enjoyned, and commanded me: namely 1. My duty towards God. 2. My duty towards my neigh-

[illegible] which divides these *ten Commandements* into *two Tables*, the *former* consisting of the *four first*, and the *latter* of the *six last* Commandements. Mat. 22. 37. 38, 39, 40. Exod. 31. 18. & 32. 15, 16.

Quest.

What are the particulars of your duty towards God, in the four first Commandements enjoyned?

Answ.

The sum of all in *general*, is, *to love the Lord my God with all my heart, and with all my soul, with all my minde, and with all my strength.* More *particularly*; Deu. 30. 16, 20. Mat. 22. 37. Luk. 10. 27

* To believe in him, to fear him, to put my whole trust in him, to call upon him by fervent and frequent prayers, to give him thanks for his mercies, and daily to praise and magnifie his name. 1. *Command.*

* To worship him, and that not only with all *inward* devotion of soul, but also with all *outward* reverence and low prostration of body. 2. *Command.*

* To honour his holy Name and his Word, and what ever hath his holy name, and mark imprinted thereon. 3. *Command.*

4 Command. * To serve him truly all the daies of my life, and also punctually to observe those daies that are consecrate to his publick, and solemn worship.

Quest.

What are the particulars of your duty towards your neighbour, in the six last Commandements enjoyned?

Answ.

Rom. 13. 9. Mat. 7. 12. The sum of all in *general*, is, to love my neighbour as my self, and to express this love, by doing unto all men as I would they should doe unto me. More particularly,

5 Command. * To love, honour, and succour my father and mother: to honour and obey the *lawful Power* of the land, whether *supreme* or *subordinate*: to submit my self to all my Governors, Teachers, Spiritual pastours, and Masters: to order my self lowly and reverently to all my betters, and *affably, courteously*, and *kindly* to all persons whatsoever.

6 Command. * To hurt no body by word nor deed, to bear no malice nor hatred in my heart.

7 Command. * To keep my body in temperance, soberness, and chastity.

* To

* To be true and just in all my dealings, and to keep my hands from picking and stealing. 8. Command.

* To abstain all evil speaking, lying and slandering. 9. Command.

* Not to covet or desire other mens goods, but to learn and labour truly to get mine own living, and to do my duty in that state of life, whereunto it shall please God to call me. 10. Comm.

Lord have mercy upon me, and write all these thy Lawes in my heart, I beseech thee: and give me thy grace enabling me to express my obedience hereunto in all the actions of my life, through Jesus Christ our Lord: Amen.

Chap. III.

Of the Lords Prayer.

Quest.

Doest thou think that thou art able to do all these things of thy self, to walk in the Commandements of God, and to serve him?

Answ.

Isa. 26, 12. Joh. 15. 5. Phil. 2, 13. & 4. 13. Psal. 105. 4. Mat. 7. 7, 11. Luk. 11. 9, 10, 11, 12.

I do most humbly confess that without Gods special Grace, I cannot observe to do the least of Gods commandements, & *I must therefore* learn at all times to cal upon God by diligent prayer for the assistance of his divine grace.

Quest.

After what manner are you to pray unto God?

Answ.

After the same manner that Christ in his holy Gospel hath taught me, saying,

Our Father which art in heaven, hallowed &c.

Quest.

Of how many parts doth this prayer consist?

Ans.

Answ.

Of three parts: 1. The *Preface.* 2. The *Petitions.* 3. The *Doxologie*, or conclusion.

Quest.

Rehearse the parts distinctly.

Answ.

1. The *Preface* in these words: Our Father which art in heaven.

2. The *Petitions* are six in number: The three first concern the glory and service of *God*: *viz.* 1. Hallowed be thy Name. Thy Kingdome come. 3. Thy will be done in earth as it is in heaven. The three last concern *our own* wants and engagements, *viz.* 4. Give us this day our daily bread. 5. Forgive us our trespasses as we forgive them that trespass against us. 6. Lead us not into temptation, but deliver us from evil.

3. The *Doxologie* or conclusion in these words: For thine is the Kingdome, the power and the glory, for ever and ever: Amen.

Quest.

What do you desire of God in this Prayer?

Answ.

Preface. I desire my Lord God our heavenly Father, who is the giver of all goodness, and gives *willingly* because a *father*, and *plentifully* because *in heaven*; that he would be pleased to send his grace unto me, and unto all people,

1. *Petition.* 1. That we may worship him as we ought to do: That his ever blessed name may be sanctified by me and by all men upon whom his holy Name is called.

2. *Petit.* 2. That we may serve him as becomes the faithful *subjects* of his kingdome, submitting unto and walking after his most *holy Lawes*.

3. *Petit.* That we may obey, and do his will both *readily*, *sincerely*, and *constantly* here upon earth, as 'tis done by the blessed *Angels* and *Saints* in heaven.

4. *Petit.* And I do further pray unto him, that as our necessities are renewed every day, so he would be pleased to send us day by day, all things that be needful both for our souls and bodies,

5. *Petit.* That he would be merciful unto us and forgive us our sins through *Jesus Christ*, resolving for his sake, and according

cording to his command to forgive all others in what they do, or shall offend and trespass against me.

6. Petit. That he would save and defend us from all dangers ghostly and bodily: preserving us from the evil of *sin* by his *Grace*, and delivering us from the evil of *punishment* by his *Mercy*: and more particularly, that he would deliver us from all the temptations of that grand enemy of our souls, *the Devil*: that so we may be delivered from the wrath of God, and from *everlasting death* and *damnation* hereafter.

Conclusion. And this I trust he will do of his great mercy and goodness, being *infinite* in both, as he is in *glory*, *power*, and *dominion*: His *Kingdome* is over all, His *Power* is infinite, and His *Glory* is above the heavens, and this from everlasting to everlasting. And 'tis the hearty desire of my soul, that it should be so: and therefore I say Amen, that is, So be it.

Quest.

Must you alwaies make use of this form when you pray unto God?

Answ.

Mat. 6. 9, &c. Luk. 11. 3.

This is alway to be annext to my prayers, either before or after: for 'tis both the *Pattern* according to which I am to pray, Mat. 6. 9. And the *form* also I am to use when I pray; commanded, Luk. 11. 3.

O Holy Jesu, who hast taught me to pray unto God aright; give me the heart with all religious carefulness, and devotion of soul to observe thy directions and commands herein: and daily to powre forth my soul unto God in that divine and heavenly inspired prayer which thou hast taught me. And let my prayers be ever acceptable unto God through thy blessed mediation and intercession for me: who art my only Advocate and Mediator, blessed for ever! Amen.

CHAP. IV.

Of the Sacraments.

Quest.

WHat other means hath God ordained for the conveyance of his graces into our hearts?

Answ.

The use of *Sacraments*.

Quest.

How many Sacraments hath Christ ordained in his Church?

Answ.

Two only as generally necessary to salvation: There are other external representations of Gods mercies, and rites of conveying the same, but there are only two commanded as absolutely necessary to salvation: that is to say, 1. Baptism, 2. And the Supper of the Lord: By *Baptism* we are admitted members of Christs Church: by the *Lords Supper* we are confirmed and grow up to be *perfect men* in *Christ*: therefore *children* are admitted to the Sacrament of *Baptism*, but

Exo. 31. 13, 15. Ephes. 5. 31, 32. Act. 13. 3. Mat. 28. 19. & 26. 26, 27, 28. Rom. 6. 3. Gal. 3. 27. Col. 2. 7. Joh. 6. 53, 54, 55, 56.

but not to the *Lords Supper* till they be grown up to ripeness of years.

Quest.

What meanest thou by this word Sacrament?

Answ.

I mean an outward and visible sign of an inward & spiritual grace, given and ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof. Or thus:

Because the graces and mercies of God *in Christ* are inward and invisible, therefore *Christ* complying with the weakness of our souls, which understand not but by bodily organs, hath ordained in his Church certain Rites called *Sacraments*, which are not only visible, and apparent *signs* of his invisible and *hidden* Graces; but also the *means* whereby we are made partakers of his Graces, and *pledges* to assure us of them.

1 Pet. 3. 21.
1 Cor. 11. 26.

Quest.

How many parts be there in a Sacrament?

Answ.

Two: 1. The outward visible sign or

or thing *signifying*: 2. The inward invisible Grace, or thing *signified*.

Quest.

What is the outward visible sign or form in Baptism?

Answ.

That which we see with our eyes in Baptism, is Water, wherein the person baptized is dipped or sprinkled with it: And the form of words to be used when the person is so washed, is, In the Name of the Father, of the Son, and of the Holy Ghost. Act. 10. 47. Mat. 28. 19.

Quest.

What is the inward or spiritual Grace, thereby represented?

Answ.

The washing of the soul from sin, and sanctification to the sacred service of God: which is called in holy Scripture, A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace. 1 Cor. 6. 11. Ephes. 5. 26. Act. 22. 16. Rom. 6. 3, 4. Phil. 3. 10. 1 Joh. 3. 14. Joh. 3. 5. Psal. 51. 5. Ephes. 2. 3. Joh. 1. 12.

Quest.

What is required of persons to be baptized?

Answ.

Answ.

Act. 2. 38. & 3. 36, 37. Two things: 1. Repentance, whereby they forsake sin, and consequently the service of the *world*, the *flesh* and the *Devil*, tempting unto sin. 2. Faith, wherby they stedfastly believe the promises of God made to them in that Sacrament.

Quest.

Why then are children baptized, when by reason of their tender age they can neither believe nor repent?

Answer.

Mat. 10, 14. They have *Faith* and *Repentance* in the *possibility*, though not in *the actuall being* thereof: and they do perform these duties, though not by themselves, yet by their sureties, who promise and vow both Faith and Repentance in their names, which when they come to age, themselves are bound to perform; otherwise they forfeit the benefits of their Baptism.

2 Pet. 3. 20.

Quest.

Why was the Sacrament of the Lords Supper ordained?

Answ.

For two reasons chiefly: 1. For a *Sign*: 2. For a *Seal*. 1. For a Sign:

to

to signifie and represent unto us the sacrifice of Christs death for the sins of the world: whereof we ought to have the continual remembrance. 2. For a Seal to convey, or pledge to assure us of the great benefits we receive by the death of *Christ*. Luk. 22. 19. Joh. 6. 56.

Quest.

Since in every Sacrament you say there are two parts, the outward sign, and the inward grace: what is the outward part, or sign of the Lords Supper?

Answ.

The outward elements in this Sacrament are Bread and Wine, which the Lord hath commanded to be *administred, and* received: saying, *Take, eat, drink ye all of this, do this in remembrance of me.* 1 Cor. 11. 23. Luk. 22. 19.

Quest.

What is the inward part, or thing signified by the Sacramental Bread and Wine?

Answ.

The body of Christ, broken upon the Crosse, by the *Bread*: and his *blood* powred out by the *Wine*: and as the Bread and Wine are truly taken Joh. 6. 56.

and

and received corporally: so verily
Joh. 6. 56, 63. and indeed in the body and blood of
1 Cor. 10. 16. Christ taken and received spiritually
of every true *faithful* soul in the
Lords Supper, if rightly adminis-
tred.

Quest.

What are the benefits, whereof we are made partakers by the right receiving of the Lords Supper?

Answ.

Mat. 11. 28. Our souls are thereby strengthned
Rom. 8. 32. with divine grace, and refreshed with
Phil. 4. 13. the sense of Gods mercy, by the ver-
Ephes. 1. 7, 8. tue of Christs body and blood spiritu-
1 Pet. 2. 3. ally received, even as our bodies are
Ephes. 5. 30. strengthened and refreshed in the use
Joh. 6. 55, 56. of common and material *bread and*
Psal. 104. 15. *wine*.

Quest.

What is required of them that come to the Lords Supper, that they may be made partakers of the benefits thereof?

Answ.

1 Cor. 11. 28. To examine themselves 1. whe-
2 Cor. 6. 14. ther they repent them truly of their
Psal. 24. 4. & former sins, stedfastly purposing to
26. 6. lead a new life. 2. Whether they have a lively faith in the mercies of God

God through Christ: now the *life* of *faith* is *obedience*, or *good-works*; for *faith* without *works* is dead. 3. That they have a thankful and devout remembrance of Christs death. 4. That they be in charity with all men: which charity is exercised in *giving*, and *forgiving*: 1. *Giving* unto others, what their necessities require, and our abilities afford. 2. *Forgiving* others in what they have any way provok'd or injur'd us.

1 Cor. 7. 1. Heb. 6. 4, 5, 6. Joh. 3. 15, 16. & 6. 25 & 7. 38. Jam. 2. 14, 17, 20, 24, 26. 1 Cor. 11. 24, 25. 2 Pet. 1. 15. Psal. 53. 2, 3. Mat. 5. 23, 24. 1 Tim. 6. 18. Heb. 13. 16. Mat. 6. 14, 15. Ephes. 4. 32. Col. 3. 13.

O Holy Jesus, who hast vouchsafed, not only to redeem me unto God in thy blood, but also to ordain Sacraments whereby I may not only be engraffed into thee, but also nourished by thy most precious body and blood: O fill my heart with true thankfulness unto thee for such unspeakable mercies: and grant that in the wise and pious use hereof I may grow up into thee in all grace and godliness, to

the

THE END.